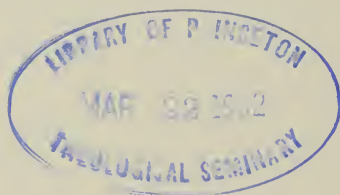


The
CHRONICLE
of the
LONDON MISSIONARY SOCIETY

1935



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THE

APRIL, 1935

PRICE TWOPENCE

CHRONICLE



JAPANESE QUINCE.

THE RETURN OF BEAUTY.

Photo by H. Cowley.

QUESTIONS BEFORE EASTER, by Edward Shillito ; A CONCERN ABOUT
INDIA, by J. O. Dobson ; AN ALL-SAMOAN CHAPEL AT PAPAUTA

LONDON MISSIONARY SOCIETY

42, BROADWAY, WESTMINSTER, S.W.1

ANNOUNCEMENTS

The RegisterArrival

Miss Kathleen Morris, from Berhampur, March 4th.

Departure

Rev. H. S. Perkins, proceeding to Australia, per s.s. *Viceroy of India*, March 2nd.

Birth

THOMPSON.—On January 21st, to Rev. and Mrs. H. C. Thompson, of Kuruman, a son, Roger Christopher.

Wants Department

These anonymous gifts have come, for which many thanks: Remnants of Print, from E. K., Bristol; Tune Book, from Halifax (post mark); a very nice parcel of Toys, etc., sent to Miss Smith, Jammalamadugu, from London, E.C.4. C. E. K., Cheltenham, is thanked for bags for Biblewomen.

Several requests have come for gifts suitable for Indian village children. Lanterns and Slides for outdoor evangelistic work are wanted in many places. Other needs are Sunday School Picture Rolls, Wayside Posters, Red-letter New Testaments, Boys' Shirts, and all kinds of Hospital requirements. Further details and how to send out the gifts can be secured on receipt of a post card to Miss New, Hon. Secretary, Wants Department, Livingstone House, 42, Broadway, S.W.1, who will also supply "The Helping Hand." Application for the loan of Bandage Winders for All-day and other Working Parties should be made in good time.

Many lonely missionaries would be glad of "The Illustrated London News" and the "Manchester Guardian Weekly" and other papers. Send as above for all particulars.

The M. A. C. Easter School

The Easter School will be at "Elflinsward," Haywards Heath. Fields of Study, "Africa and Madagascar." President, Rev. T. Cocker Brown. Speakers: Miss Janet Bryson, M.A. (S. Africa); Rev. E. C. and Mrs. Baker (Madagascar); Rev. A. M. Paterson, and others. Date, April 18th to 23rd. Programme and all particulars from T. A. Mitchell, Wendon, Coulsdon Rise, Coulsdon, Surrey.

Monthly Prayer Meeting

Will friends who attend the Monthly Prayer Meeting note that, owing to Easter, we shall meet at 5.30 in the Prayer Room of the Mission House on Friday, 12th April. This is a week earlier than usual. Dr. Douglas Ingall will lead the meeting, and Rev. A. M. Chirgwin will also be present.

The Luncheon Hour Talks

On Wednesday, April 10th, Sir Stanley Reed, K.B.E., LL.D., of *The Times* of India, will be speaking on "India: To-day and To-morrow." Sir Stanley will have just returned from India, so will come with first-hand information gathered on the spot. This luncheon concludes the present series, and there will be a break until October. All information about these luncheons may be had on application to Rev. S. J. Cowdy, L.M.S., Livingstone House, Broadway, Westminster, S.W.1.

L.M.S. Summer Conferences

The draft programme and application form is now available for the L.M.S. Swanwick Conference, from August 10-16th, at The Hayes, Swanwick, Derbyshire.

The general subject of the Conference is "Some African Problems," and the list of speakers will include: Miss Mabel Shaw, Miss Bryson, Rev. H. J. Barnes, Mr. H. S. Keigwin, Mr. D. C. Highton, Rev. Norman Goodall.

We hope that every church will consider the question of sending a delegate. The fees are: Registration 5s., Conference fee £2 12s. 6d., total £2 17s. 6d.

Application should be made as soon as possible to: Miss Joyce Rutherford, Livingstone House, Broadway, S.W.1.

Bonskeid

The Annual Scottish Conference will be held at Bonskeid House, Pitlochry, from July 27th-August 3rd.

Application should be made to: Rev. J. I. Macnair, 62, Polworth Terrace, Edinburgh, 11.

Contributions

The Directors gratefully acknowledge the following anonymous gifts: N. 13129, £1; "Glasgow," £2 (10s. for W. & O.); "Two of the Lepers' Friends," 5s.; T. O. M., £3; N. 12924, £1 10s.; N. 13465, £1; N. 13468, 10s.; N. 13242, 2s.; N. 13641, £2 7s.; T. O. M., £4; A. W., £1; For Leper Colony, Madagascar: N. 12923, 5s.; S. A. Y., £6 (£5 Medical Hospital at Tsangchow, £1 Leper Work in Madagascar); N. 13673, 10s.; N. 13743, £1; For Cook Islands Relief Fund: "A Wellwisher," 3d.; "A Wellwisher," £1; N. 13642, £1; C. A. L., 10s.; "A Sympathiser," 2s. 6d.; J. T. G., Aberdeen, 10s.; N. 13466, for Medical Missions, 2s. 6d.; N. 13199, for Widows' and Orphans' Fund, 2s.; "In Memory of a Loved One," £5; N. 14145, 10s.; N. 14146, 10s.; "A. M.," £3.

L.M.S. Stamp Bureau

Mr. T. H. Earl, 4, Westcliffe, Kendal, is Secretary of our Stamp Bureau. A hundred approval books on hand. Friends who have stamps are invited to send them for sale for L.M.S. funds.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

THE CHRONICLE

Of the London Missionary Society

APRIL, 1935

Hurricane in the Cook Islands

"SEVERE HURRICANE COOK ISLANDS INCLUDING RAROTONGA SERIOUS DAMAGE TO PLANTATIONS HOUSES CHURCHES DESPERATE NEED CAN YOU GIVE ASSISTANCE AT HOME CATER CHALLIS"

This cable reached the Mission House on February 12th, followed by the following a few hours later through Reuter :—

"HURRICANE ABATING AT ITS HEIGHT LAST NIGHT SEA DRIVEN 200 YARDS INLAND AT RAROTONGA DEMOLISHING THE AVATIU WHARF AND FLOODING THE HOSPITAL NO LOSS OF LIFE THE FRUIT CROP HOWEVER MAY BE TOTAL LOSS"

MESSRS. Cater and Challis are our missionaries at Rarotonga in charge of the work in both the Southern and Northern Groups of the Cook Islands. Mr. Cater has just satisfactorily completed his probationary period of three years and Mr. Challis has only been out

a little over a year. It has been a little pathetic to read since February 12th letters and reports written by these missionaries concerning the work done in the islands in 1934, telling of a good deal of encouragement and plans for improvements with, of course, no anticipation of impending disaster. These two young missionaries with their wives care for a more scattered field than any other in the Society, for the Cook Islands are dotted over an enormous waste of waters of something like seven hundred thousand square sea miles. Communication with the outlying islands depends upon a little trading schooner with no regular sailings. One of them, Pukapuka, was recently left for six years owing to lack of any communications at all. Plans are on foot for a missionary to make a longer stay in each island than has hitherto been possible, also



Rarotonga. The wharf and landing-stage.

for pastors to be brought to headquarters at Rarotonga for a refresher course while students take their place in the islands.

Government measures

Into the midst of all this dashed this hurricane, and we shall not know for some weeks yet the extent of the damage done. Hurricanes in the South Seas everywhere are bad enough, but those in the Cook Islands usually last longer than elsewhere. The New Zealand Government, which has the Mandate, will doubtless do its best in the way of relief measures, but it cannot be expected to provide for all the rebuilding of houses and churches which is probably necessary. Friends of the Society hearing of the disaster have already subscribed a little over £150 for the help of our own people, but probably much more will be needed.

One of our sacred places

Rarotonga is one of our L.M.S. sacred places associated for ever with John Williams and his marvellous feat of building the *Messenger of Peace* with no previous shipbuilding knowledge and no ordinary shipbuilding materials or tools. The Mission House stands far enough back from the sea to have escaped destruction when the wind hurled the water inland, but nothing can have quite escaped the wind itself. The two hundred Europeans on the island, mostly connected with fruit plantations, have probably suffered as acutely as the Maori population, and most probably the worst suffering has occurred in the other islands of the Southern Group, such as Palmerston, Aitutaki, Hervey Island, Atiu, Mitiaro, Mauke and Mangaia, with which there is no wireless communication. Fortunately the New Zealand Government, knowing from previous experience the seriousness of these hurricanes, has sent a relief ship from Wellington to find out the state of affairs.

An earlier example

We know what happened at Aitutaki in a hurricane in 1914 (see L.M.S. *Chronicle*, May, 1914) for Rev. G. H. Eastman, now of the Gilbert Islands, after mercifully escaping shipwreck in a little schooner, reached Aitutaki safely, and the following are extracts from his letter telling of what he found.

"Houses lay in ruins, while trees large and small lay piled across the roadways. . . . I found the Mission House wrecked. The bare walls remained standing, but roof,

verandas, windows, had been scattered about the Mission compound amid the wreckage of fallen trees. . . . At Vaipae and Tautu the churches, schools and Mission Houses were completely wrecked. . . . At the daybreak service on the day following my arrival I encouraged the people to commence the needful repairs at once, so as to avoid further damage from bad weather. They set to work with a will, and before the end of the week the principal repairs to the church and school house were completed, the materials alone costing some £25.

The experiences of 1914

"The next thing was to provide some shelters for the homeless families. Many built small huts of native material, others gathered the wrecked timber and iron from the roofs of their houses and constructed lean-to verandas against the remaining walls. . . . The exposure on the night of the hurricane, and afterwards, led to a widespread crop of colds, coughs, rheumatism, etc., with many more serious cases of pleurisy, pneumonia, acute rheumatism, fever, etc. The roofs all being blown down, the water tanks were soon empty, and the people had to use water from impure sources. Then, too, the hurricane had blown down many thousands of coconuts, which lay in the hot sun, the coconut water inside fermenting. The people foolishly drank this, with the result that we had an epidemic of cholera and dysentery of a mild form. . . . The knowledge I had acquired during my brief course at Livingstone College stood me in good stead. Without it I should have been able to do very little and some of the more serious cases would almost certainly have died. . . ."

Our Relief Fund

This is the kind of thing which has doubtless been happening again in the early days of February. More will be known by the time the next *Chronicle* is issued. Meanwhile any help which readers feel disposed to send should be forwarded to L.M.S. Headquarters, earmarked for "Cook Islands Relief," and the Cook Islanders have a special claim on our prayers.

Palmerston Island, nearly three hundred miles north-west of Rarotonga, has not been heard from. The New Zealand Government is making enquiries in the hope that this tiny island has been spared the dangers of a former hurricane when a tidal wave swept across its one square mile of surface. G. E. P.

The Lepers of Siaokan

OCCUPATION FOR HEALTH

THE total number of lepers allowed for at the Leper Home at Siaokan is one hundred and thirty, but we usually overtop that by three or four, and if there were accommodation we could take in almost twice that number, owing to the increase of leprosy in recent years, resulting largely, no doubt, from the desperate poverty and malnutrition of the peasants following upon banditry, flood and famine.

Step by step they are taking over useful occupations. All the laundry work of the home is now in their hands; others, according to their previous occupations, are taking up carpentry, and the care of pigs and rabbits. Some are working on the land, a large part of which, formerly devoted entirely to flowers, is now being turned into vegetable plots. Now



Two men of the leper home as Joseph and Mary, with the Babe and manger.



How the lepers represented the shepherds and angels in a Nativity scene.

that they are getting into it, the men obviously enjoy the work in the open air, and in these days of stringent economy their labours also mean a small saving in the running of the institution.

Many of the poor fellows cannot, of course, do anything, and they are a pitiful sight as they sit around the courtyards, some playing Chinese draughts, a few reading, but many simply resting. One man of fair education has taken in hand the teaching of two small leper boys who entered recently, and who may, it is hoped, be saved by careful treatment, as the disease in their case is only in its primary stage.

The work seems worth while until one thinks of the host of lepers outside spreading the disease unchecked among an undernourished peasantry, some of them unaware of having it, and others unwilling to own up. Then one feels that all we are trying to do is less than a drop in a bucket; somehow or other the subject to be treated must not be lepers but leprosy.

H. F. WICKINGS.

Building an All-Samoan Chapel

By EVELYN A. DOWNS, of Papauta, Western Samoa.



The first Samoan house with transepts. The new Church at Papauta. The grave of R. L. Stevenson is on the hill behind.

PAPAUTA Girls' School is now forty-three years old, and all through those years the Sunday church services have been held in the big schoolroom. I believe it was the hope of Miss Schultze, who founded the school, that she might one day build a school chapel. We, too, have been planning and hoping for several years to carry out this dream. The teachers and I have talked so often of a beautiful Samoan building in the cruciform of a church, in which only Samoan materials and workmanship should be used, and everything of the most perfect that could be procured.

A dream comes true

With this object the girls planted sugar-cane two years ago, so that there should be plenty of thatch if ever our dream were realised. At the same time they began to plait sinnet from the husk of the coconut, for there are no nails in a Samoan building; everything is bound together with miles of string. They were optimists, for times are hard in Samoa, as they are everywhere else, and at the beginning of 1934 we began to think that it would not be our privilege to build the church. But faint-heartedness is not God's way, as He showed us very

clearly. The sugar-cane flourished as never before, so that we looked regretfully at the beautiful leaves all ready for making into thatch; and our food plantations yielded more taro and bananas than usual, so that there would be plenty of food for the carpenters who would have to live on the estate while working. Then in June a famous Samoan carpenter from the village of Saanapu, Iuma by name, came over the hills to visit his relations, and I sent a message asking him to come to talk of something new. There has never been a Samoan building made with transepts before, and when I put the idea of a cruciform *fale* (house) of large proportions, it was entirely new to him. He asked for a drawing of it, and took it away to consider as to whether it could be carried out. A few days later he returned full of enthusiasm, saying that he would be proud to be the first to try this new experiment, and that he and his fifty men were ready to start immediately. He promised that they would cut all the materials out of the forest, and that they would work with us in trying to make everything as perfect as possible. This was startling, for we had no idea of beginning so soon, but we felt that the opportunity might



Papauta Girls' School Chapel—interior. All-Samoan design and workmanship.

not come again. So within a week we had fifty men in the compound, living across the valley with our plantation men. To my relief the old chiefs of Saanapu decided to come to keep the boys in order, and direct the work. The men were with us for six weeks and everything went smoothly. We all had services together on Sunday, and the boys as well as our own schoolgirls caught the spirit of working joyfully to the glory of God. As the building grew, all who visited it seemed to be conscious of the peace that pervaded it.

The ceremony of the first post

The foundation of a Samoan house is laid last of all. The heavy posts are first put in place, the beams hoisted on primitive levers made from boughs of trees, and bound firmly to the tops of the posts. After that all the work is in the roof. So we could not lay a foundation stone; instead we assembled for the raising of the first post, sang a hymn, and the Samoan translation of "God be in my head and in my understanding," etc. The posts are the trunks of large breadfruit trees brought down from our hillside plantations. The great cross-beams are coconut logs.

While the young men were doing this heavy work, the older men sat under the trees and made the ribs for the roof, a long, tedious piece of work, while others shaped and spliced the rounded ends of the building.

This was specialised and expert work, for all shaping was from rough logs, and measurements only by eye.

Twenty-eight miles of string!

Although we had prepared 20,000 yards of sinnet we soon realised that there was not nearly enough. This was a serious problem, for it is an expensive item if it has to be bought. We challenged the girls, and gave them a week to make as much as they could in out-of-school hours. The compound resounded with the thud of beating coconut husk, for the husk had to be gathered, washed, beaten, and rolled before the plaiting could be started. Everyone, big and little, walked round for that week with a bundle of husk, and a length of string, which grew steadily. There was tense excitement when we received the string and measured up a week later; even the tiny girls brought a few yards as their contribution. Altogether they had made 26,000 yards in that one week. The sinnet used in the entire building is twenty-eight miles in length.

The girls also undertook to make the thatch, which is the leaf of the sugar-cane twisted on to pieces of wild bamboo two and a half feet long. Some went into the forest to cut the bamboo, while others gathered the dried leaves of our own sugar-cane. How proud they were of it! There are 8,000 pieces of thatch on the roof, made by the schoolgirls themselves.

Heavy work for the boys

When the building was completed, the next consideration was the floor, which must first be made with heavy rocks, covered with a layer of beaten earth, and finally covered with a layer of small pebbles some six inches deep. The students of Malua offered to put in a day bringing up the heavy stones which the girls could not lift; they worked very hard, but it was a merry day. Then the boys of the Avele Government Boys' High School offered to bring the earth, and also to build up the outside platform. The building looked something like a giant ant-hill, as the two hundred boys and our own one hundred and fifty girls rushed backwards and forwards carrying baskets of soil.

The girls had to go to a part of the beach nine miles away for a special kind of grey pebble for the surface, a species much admired by the Samoans. It took two days to gather enough for forty lorry loads, and the village near-by entertained the girls, and also helped them with the work.

The outside posts of the chapel are tree ferns, with a beautiful, rounded surface. The carpenters had to go ten miles into the forest on the top of the hills to find them;

The school chapel was opened on January 30th. His Excellency the Administrator and Mrs. Hart attended, and Mrs. Hart, by cutting a ribbon, performed the opening act. Elisara, Chairman of the Samoan Church, recalled the fact that R. L. Stevenson had been present and taken part in the first opening of the school.

there are a hundred altogether, and they are much admired.

The girls helped to make the lattice work and blinds, which are slats cut from the slender wild coconut and bound together with string. They also designed and made the basketwork lamp-shades which cover the electric light and match the general scheme of the building.

In order to stain the woodwork a dark brown we made a varnish stain from the bark of the mangrove, and darkened it, as it is red, with lamp-black which can be made from the candle-nut.

There is not much furniture needed in our chapel, for the congregation sit in Samoan style on the floor. Old Papauta girls in the Tokelau Islands have made the beautiful mats. The pulpit is of pomuli, a Samoan forest tree. The log had to be brought several miles from the hillside, and was the gift of a kind friend of the school.

Our truly Samoan chapel lies in the shadow of Vaea Hill, where sleeps Robert Louis Stevenson in his grave "Under the wide and starry sky"; and in front stretches a wide view of the sea beyond the white waves breaking on the coral reef.

His Only Helper

By Dr. E. P. AZARIAH, M.B., B.S., who is Medical Superintendent of our Hospital at Jammalamadugu, and is the son of Bishop Azariah of South India.

ONE incident in one of our tours stands vividly in my memory, and is worth relating. After visiting a few villages, on our way back to Jammalamadugu, we dropped in at a village a few miles from here. At the end of a rather dull routine of washing sore eyes, dabbing ointments and the like, we were leaving the village at dusk. As we were coming away, our car was stopped, and we were taken to a small hut in a corner of the village to see a boy of about seven who had been suffering from fever and fits, and had gone on into an unconscious state since the evening before. There the boy was, practically without any medical aid, and no one to take him to any hospital, suffering from cerebral malaria. Left there, probably he would be given useless village remedies

for "vayi." But we were soon able to persuade them to let us take the boy with us to the hospital at once. His unconscious state made it easy for us to take him along with us. We managed to stretch him across the saman in the heavily loaded car, and we reached the hospital through treacherous and rutty roads, all the time praying that the last of our tyres should not burst, as it did the evening before, and leave us stranded with an unconscious patient. On arrival, which was at 8 p.m., we gave the necessary injections and treatment, and by morning the boy slowly regained consciousness, and was later discharged from the hospital cured. Perhaps the whole of this particular tour was worth while if only for the opportunity it gave us of saving this boy's life.

Four Generations at Port Moresby

By PERCY CHATTERTON.

IMAGINE that you are standing on a hill looking towards the sea, and spread out before you is a great harbour, with arms of land shutting it in. That is Port Moresby. You see the native quarters, and the British residences. On one headland the flag of the L.M.S. flies over an historic spot, where sixty years ago Christianity was born at Port Moresby. In a few weeks' time we shall be celebrating the jubilee of the landing of our first missionary. Sixty years ago on the 21st November, the *John Williams* sailed into that great land-locked harbour, and anchored near a village of grass huts, and William George Lawes went ashore with his wife and little boy, to be the first Europeans to make a home in that savage stone-age land. The sailors of the *John Williams* chose a spot of rising ground, and put up a little weather-board cottage to be the first mission house.

Sixty years ago a little dark-skinned Papuan boy, six years old, saw that party land. He is an old man in the late sixties now. I photographed him with his son, grandson and great grandson. The child of the fourth generation is a little fellow now about the age his great-grandfather was sixty years ago. He is playing in the sand, as a great aeroplane circles overhead, bound for the goldfields, doing in four hours a trip which, when I first went to Papua, would have taken three weeks. The boy does not even look up; he does not let it interrupt his play.

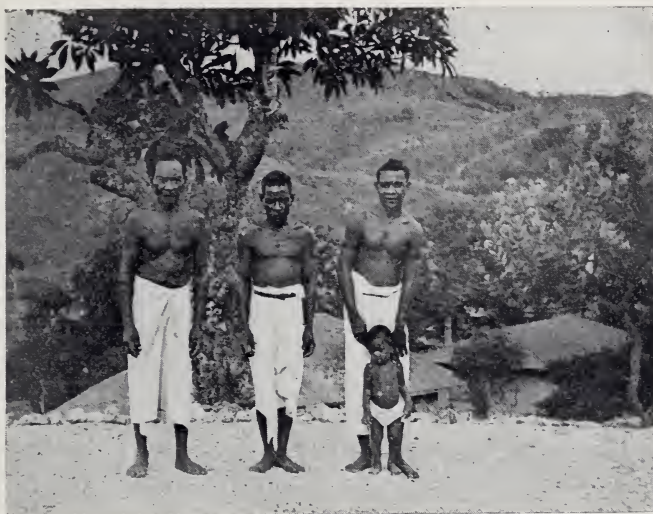
It is that Papua I invite you to think about and to pray about—that Papua standing with one leg in the stone age and one in the twentieth century. Over 500 boys and girls come day by day to get a

schooling in a Christian atmosphere from teachers white and brown, who are doing the work not for the salary, but because the love of Christ has constrained them. These children learn to read and write in their own tongue, and learn stories which they will read in their native New Testament. They are taught a little English and geography, and they learn to think of boys and girls of other races and colours across the sea as their brothers and sisters. This is a Papua which you and I have made. It is a problem created by our Empire, and it is for us to find a solution of it.

Mine is not a very romantic or exciting job, I am never in any danger of presenting my head as a decoration for a native building. My work is rather dull, but sometimes it frightens me to think of what a responsible job it is, to think how much the Papuan of tomorrow de-

pends on me. I am frightened when I think of the dreadful things that have happened to native races of the Pacific. What does the future hold for that little boy playing on the sands—happiness or disaster? There is still time for it to be the one or the other.

The Four Generations. From left to right: (1) GAU RAHOBADA, born about the time that Dr. Lawes first landed at Port Moresby, and now, in his old age, a deacon of the native church; (2) his son, MOREA GAU, also a deacon of the native church; (3) his grandson, DAGO MOREA, educated in the L.M.S. school at Port Moresby and trained for medical work at the L.M.S. Hospital there. Was subsequently for a period a native medical assistant in the Government Medical Service, and latterly has been acting as native clerk to the Government Anthropologist. He is a church member and a keen rover scout; and, in front, (4) his great-grandson, TOUA DAGO, who will help to build the new Papua.



The small boy and his ancestors.

Brothers of the Middle Kingdom

Some of the thirty-five millions God entrusts to the L.M.S.

By EVAN E. BRYANT, B.A., B.D. (Tsongchow).

HERE is one. See him sitting in the street. He is a pedlar of sweets, of cleverly-blown candy models of birds or fish for the children's coppers.

This is a cheery soul—at least he looks it. For in China it is well to "Pack up your troubles in your old kit-bag." He probably owns only a small room or two, some bedding on a raised portion of the floor, a few cooking-pots, the clothing in which he sits, and a similar but much thinner set for the heat of summer.

"Oh, you want a sugar gold-fish do you? Right. Where's your ha'penny? Here you are, and don't break it. Heigh, you! Don't you meddle with my candy. Git!" Our friend is a bit of a wag in his way, though he probably expressed himself to the meddler in lurid Billingsgate. Foul speech is ever on tap in Chinese homes, on Chinese streets, on the tongues of men and women, young and old, rich as well as poor; of hoary-headed sinners, of smiling sweet-vendors, and even of little children.

Our pedlar falls sick. The east wind caught him badly. He is pretty poorly. His old mother gets frightened. "Come wife-of-my-son, we'll go and pray for him. Make a bowl or two of food. Go, buy two bundles of incense. Don't forget some matches, and be quick about it, you!" . . . They go to the shrine outside the village. You see her? She is up there, kneeling in the shrine, presenting the food, burning incense, and bowing the while before the goddess. She has bravely climbed up the crumbling brick face of the shrine to pray for her son, whilst her daughter-in-law dutifully waits below with the now empty basket.



Prayers for a sick son. The mother is inside the shrine.



The sugar-sweet blower.

The sweet-blower does not improve. A day or two passes. He is worse. "What is to be done?" says the old mother. "Aye, we must go to the Fox-god Shrine. Yes, he can save us. Are there not many red flags there at the spot in thank-offering for the sick he has healed? To-morrow we will go." To-morrow they do go, and pray fervently before the little eighteen-inch-high

shrine above the old fox hole, to the potent Grandfather-Fox divinity. The sweet-man's illness turns the corner. He recovers. Another red flag is added to the others, and life goes on again as before.

"Son," says the mother one day, "our eldest daughter is old enough to get married, and how on earth are we to keep her in food and clothes any longer? She'll be sixteen in



The fortune-teller and his pal.

a few days. We must consult the Sticks of Fate. You know old Mr. ——" She refers to the old man who sits at his little bamboo portable table in a quiet corner by the roadside—you see him there with an even older pal enjoying the winter sunshine—near-by her son's favourite pitch. "He is," she adds, "a well-reputed fortune-teller. See him to-morrow, and ask him if it is lucky to fix engagements just now. Tell him our girl was born under the rat-sign. Are the Wind and Water Spirits propitious for such to be betrothed these days? A mercy on us if we make any mistake!"

The fortune-teller got his money all right, for, said he, "The days are most lucky for you just now." Marriage go-betweens are called in. "A marriage is arranged and will take place..." It takes place, with burning of gunpowder, consumption of food,



The Fox-god's shrine.

the incurring of debt. And the number of the unreached and unevangelised Chinese begins almost yearly to increase. Babies, parents, sweet-blowing grandpa, very old great-grandma, live, love, hate, get sick, get well, quarrel with each other or with neighbours, are worried by debts, frightened of evil spirits, depressed by hard times, grieved by death's not infrequent visits, and themselves come to the dark river all without any real hope or comfort, any "Strong Deliverer": being as yet without the Christ.

* * *

There are millions of folk like these in our L.M.S. area as yet unreached, scattered over some thousands of villages and many a country town. . . . "As the Father hath sent Me, so send I you." This word sent me to the Mission Field and keeps me here.

LUNCHEON HOUR TALKS

As His Majesty's Silver Jubilee, the May Meetings and Whitsuntide intervene, no Luncheon Hour Talks have been arranged for May and June. These will be resumed on Wednesday, October 9th, and be continued on October 23rd, November 6th and 20th, and December 4th. The new Dean of St. Paul's has promised to speak on November 6th. The full programme will be ready in September, and may be had on application to Rev. S. J. Cowdy, L.M.S., Livingstone House, Broadway, Westminster, S.W.1.

From Within: Questions before Easter

By EDWARD SHILLITO, M.A.

"Ye are come to the City of the Living God."
Hebrews XII. 22.

"O world invisible, we view thee."
FRANCIS THOMPSON.

WHEN we ask why from the beginning Christianity has been a missionary religion, we have to go for our answer deep down into the heart of that religion. We shall perhaps find it simpler to put the question personally. What is there in the faith of a Christian man that will not let him be at peace unless he is a missionary? What is there in his new life which drives him out into all the world? If in its real character the Christian life remains the same, we shall find it helpful to remember those in the first days of our religion; something happened to them with certain results; that something happens still, and must have the same results. If Jesus Christ is the same yesterday, to-day and for ever, then to be in Him must still be the same experience, and must carry with it the same call. If a believer could cry once, "*Woe is me if I preach not the Gospel!*" then every believer must always utter that same cry.

II

These Christians saw first of all that a new world had come within their range of thought and feeling and will. If we could enter into the mind of a thoughtful Corinthian outside the Church reading the letter of Saul of Tarsus to certain people in his city, what would he think?

Paul called to be an apostle (or missionary) of Jesus Christ through the will of God unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

He would find himself as one looking through a door, not so much into a new room in this world, but into a new world. Here in a certain society were men and women, whom he knew, tradesmen from whom he bought his goods, slaves whom he or his friends

owned, some Jews, others Greeks; they had been lifted into a world which had its centre in one Jesus the Anointed, Who had become to them not a person out of the past, but a living Lord, Who pervaded and animated all their lives. In that world time and space did not count. All that in every place called upon this Jesus were one.

III

It was a new world. And when such an observer was admitted into it, he was as conscious that it stretched across all the nations of mankind. It was not separated from the rest as, for example, Greece would be separated from Italy or Egypt. It was on another plane. Those who were admitted into it were the firstborn in a new life. They were new creations, but akin to all the others who had been created by their same



Drawn by]

[Kingsley Cook.

"He arose, a victor from the dark domain."

Lord. They shared a common life which was a new thing. They still lived as in former days, but in that new world old things were passed away. At any point of time, in any place, they might know the unearthly glory of that world into which they were raised with Christ.

IV

The secret of the new world was to be found in the Act of the God Who had redeemed mankind by the Cross and Resurrection of Jesus Christ. The new company dwelt under the Cross; they dwelt also in the glory of the Resurrection. They knew the depths of their own sin, they knew also the unfathomable mercy of God. They tasted now the powers of a new age. Their world was one which had for its centre the Cross. In the midst of the Throne they beheld the Lamb of God. They by that Lord had been forgiven, healed, restored; and for ever they knew the joy of the morning in which the Risen Christ walked among His people. Quite simple men and women, not profound mystics, lived together in that world. They sought each other, they had seen the same things, and heard the same things. They were not a number of independent units; they were a Society with a life to share; they were the Church of the Living God.

V

It is clear enough that there were in the first Christian Church a motley company. That we might expect. The amazing thing is that in that Church, along with all the imperfect Christians, there were those who were clearly the citizens of a new City—the firstborn of a humanity with a new world to possess, the explorers of a new level of faith and hope and life into which mankind should yet be lifted.

VI

Then why should those who held this secret be missionary? Clearly because Christ's people were not living in their deepest life within any geographical or

racial area. That new world in which they belonged penetrated every land and every people. Its people had ways open to them into the hearts of all men. They did not come to members of another race as though they were foreigners, coming across national frontiers. They came as members of a world which was everywhere, and its speech was the speech of every man. It was as natural for Paul to preach to Corinthians as it was to preach to his own people. He came to strange countries, but not as a stranger; he came as an ambassador of a new nation, securely and eternally above all the limits and boundaries of the present world. That new world found its expression under imperfect human conditions in the Church of Christ, and this was not here or there, but everywhere, wide as the mercy of God, and limitless as the Sacrifice of Calvary.

VII

To what, then, does this lead? We seek a way into all the earth for the Gospel of Jesus Christ. We would lead others to take that way. We are faced by lethargy and unbelief in our own hearts; we can conjecture that others are like ourselves. Something is needed by us if we are to recapture the love of those first days. Do we ever ask if we have entered into that world of which the New Testament is a witness? Or are we looking upon it from without? Are we heirs of the new creation in which there is neither Jew nor Greek? Have we taken the one way of penitence and faith which admits us into that world? Can we say, "we *are* come to the heavenly city, the new Jerusalem"?

Have we got in?

If we are within we shall not find it hard to discover ways into all the earth. We shall not think of any region for our love and service less than the whole world. If we are *in*, we shall go out, of course we shall go out. In the strictest truth we shall not need to go out; we shall *be out already*, for we shall belong to the world in which there is no East or West.

THY SAVING HEALTH.

It is for you and for me to protest, even when the shadows are darkening and the storm is raging, that fundamentally this is a sane world in which we live, and, finally, God is Life, God is Health, and to worship Him and love Him with all our hearts means inevitably to love our neighbour even as we love ourselves; it is even to cause the earth to bring forth her increase, so that God's way is known upon the earth, His saving health among all nations.

(Rev. F. W. Norwood, D.D., on Psalm 67).

A Concern about India

By J. O. DOBSON, B.A.

"It may be that the public mind of India may expand under our system until it has outgrown that system; that by good government we may educate our subjects into a capacity for better government; that having become instructed in European knowledge they may, in some future age, demand European institutions. Whether such a day will ever come, I know not. But never will I attempt to avert or retard it. Whenever it comes, it will be the proudest day in English history."—Macaulay's *Minute*, 1835.

A BILL "to make further provision for the Government of India" is forming the main business of the present session of Parliament. That Bill is a reminder that we have inherited an onerous responsibility towards India, a responsibility that has been growing since the East India Company was formed in Elizabethan times, and became increasingly involved in Indian political affairs in the interests of its trade, until India became a dependency of the British Crown.

What is proposed

This Bill marks a further step in the political evolution of India. More than a century ago self-government was regarded as the goal of our dominion in India, though for decades it was largely forgotten, and steps to give it practical effect have been hesitating and tardy. This Bill proposes that the eleven great provinces of British India shall, within a defined sphere which includes law and order, exercise exclusive authority. They shall be responsible to popularly-elected legislatures. The Governor's position shall be largely constitutional; that is, he will act on the advice of his ministers, but certain real responsibilities are reserved to him. There shall be a central All-India Federal Government, to which the Provincial Governments and the Native States shall send representatives. This central Government's responsibility will be subject to some important reservations, the chief of which are defence and external affairs, which will remain in the hands of the Governor-General.

"Whereas it is the declared policy of Parliament to provide for the increasing association of Indians in every branch of Indian administration, and for the gradual development of self-governing institutions, with a view to the progressive realisation of responsible government in British India as an integral part of the Empire:

"And whereas the time and manner of each advance can be determined only by Parliament, upon whom responsibility lies for the welfare and advancement of the Indian peoples . . ."
—Preamble to Government of India Act, 1919.

More voters

With these constitutional reforms there will be a considerable extension of the franchise, especially to women and the depressed classes. In practice, it may be said, most of the matters that affect the everyday life of the ordinary citizen will be under the control of Indian ministers in the Provincial Governments. At the same time, the scheme is hedged about with considerable "safeguards"—reservations designed to meet possible emergencies. It looks characteristically British, in being "of the middle way." We have, indeed, seldom erred through precipitancy in Indian affairs. The scheme falls far short of what advanced political opinion in India desires, while at the same time a section of opinion in England regards it as a rash experiment.

Should we support the Reforms?

What attitude should Christian public opinion take up towards these reforms? We have inherited this responsibility, which few would seek or undertake to-day. Some may wish we could sever the connection with India, but a policy of scuttle would be to evade an obligation, for which Indians would not respect us. Our only concern can be to do the best possible thing by India in the given circumstances.

Many of us, including many missionaries, would have preferred a scheme that went farther towards full self-government. In temper, these proposals look excessively cautious. They suggest a hesitating faith in Indian political and administrative

capacities. Nor can we fail to be impressed by the reception the Bill has had in India. Behind strong criticism, even denunciation, there is deep and bitter disappointment. Even Mr. Srinavasa Sastri, *homo gentilissimo*, warns us that "there will be no peace in the land nor will the relations between England and India be improved the least bit." The Bill, say our Indian friends, does not represent that freely-negotiated and agreed constitution which they anticipated would be the outcome of the Round Table Conferences. There is fear lest the powers reserved to the Governors will be used for the advantage of British interests, rather than for the good of India. Men of all parties and communities are indignant because the Preamble to the Bill does not state that the goal of India's political development is "Dominion status," that is, that eventually India's position in the British Commonwealth shall be analogous to that of Canada—though the Indian delegates to the Select Committee made this a central demand, and many official utterances have committed us to it.

A common denominator

We may have to accept, however regretfully, the fact that the Bill represents substantially the largest measure of common agreement that is obtainable in present circumstances. We recognise that everybody concerned is hampered by facts and convictions which together create a situation in which it may be impossible to do everybody justice. The best we can hope for is so to change the situation that out of it a juster order may grow. At the same time we hope the Bill may yet be amended definitely in the direction of allaying Indian apprehensions and meeting Indian desires. After all, this constitution is for India, and the essence of good government is that it shall be with the fullest possible consent of the governed. If the safeguards are in the Bill solely because existing conditions in India cannot be ignored, and are therefore inserted only in the interests of India, they must only be used in that spirit. We hope they will never need to be invoked, and so will pass into desuetude. As to Dominion status—admitting that the term is unprecise and equivocal—we may regret that the Government found it impracticable to insert an explicit statement in the Bill, and hope that our Indian friends will feel reassured by Sir Samuel Hoare's declaration on the Second Reading debate.

Yet shall we not feel that, for all its defects, this proposed new constitution registers real advance, and is not so worthless as some, in the hasty mood of controversy, may suggest? The *Manchester Guardian* has said that "Here is a constitution that India can work and defend." In its basic principles it seems to be an attempt to work out, in terms of the complex life of the India of to-day, ideas of responsibility and ordered freedom that are consonant with the Christian view of man. No constitution can create a true society of morally free personalities. In this, men must work out their own salvation. But this Bill may help to make possible in India such a community of diverse people, exercising a self-ordered freedom in mutual trust and respect. And in this matter we shall approve the request of Indian Christians that in some form there shall be an explicit statement concerning fundamental rights, as freedom to worship, teach, and propagate religion.

There is another consideration from the Christian point of view. Since the time of Carey, Christianity has been under suspicion in India as the religion of the dominant race. Missionaries have been suspected of being agents of government. But in an India governed as this Bill proposes there will be even less excuse for that illusion.

A truer partnership

Further, we may hope that in practice this scheme may become a means of promoting a truer partnership in government and administration between Indian and British people. It is not too much to say that, all over the world where racial relations are difficult, people are watching this Indo-British experiment. If it should succeed, and India and Britain agree to live together in a partnership of equal political status, and in mutual respect and goodwill, that would do much to ease tension in a world sufficiently darkened by muttering race hostility.

A door of opportunity

In another important matter this scheme may prove its worth. The social difficulties that beset the world to-day, arising out of the passing into a mechanised civilisation and aggravated by a world war, are falling heavily upon India. She has to face a complex of interlacing questions—poverty, a low standard of health, ignorance, an

increasing population and a developing industry. Millions of her people need the health that depends upon a raising of physical standards—more food, better shelter, improved sanitation. And Danton's dictum is true of India: "*après du pain, le premier besoin du peuple c'est l'éducation.*" It is an uneasy reflection that the condition of India is as it is, when Britain is responsible for its administration. We can have small ground for complacency. Before India lie many tasks in the building of a healthier nation that demand and are worthy of her best minds and most devoted spirits. It is increasingly recognised that these tasks can be most effectively undertaken by Indians themselves. But many men and women most capable of giving India effective



"Millions of her people need the health that depends upon a raising of physical standards."

service have been pre-occupied with politics, diverted from social to political reconstruction. They are saying plainly that the proposed constitution falls short of their desires. Nevertheless, it does offer an ampler opportunity than Indians have known in modern times of shaping the development of their land. The provincial ministers, supported by legislatures possessed of more effective powers, particularly in finance, will be in a better position than before to work for the social salvation of India and as no British official could ever work. For thousands of able and high-minded Indians, the passing of this Bill can be regarded both as an end and a beginning, opening wide doors of opportunity for the service of their people.

(To be continued.)

Sold into Sin

THE Bill for the Suppression of Immoral Traffic, for which some of us have been working hard, was passed by a big majority in the Representative Assembly, in spite of strenuous opposition. It has still, however, to go through the Legislative Council, and this is likely to take a considerable time. Meanwhile this terrible thing goes on. Yesterday I stood by the sick-bed of a little girl of eleven, who was sold to a brothel as a tiny child. I had hoped that we might be able to save her under one of the provisions of the Bill, but I fear now that before it comes into operation she may have passed beyond human help. The woman who keeps her seems to have some sort of affection for the child, but in her case drink and disease have so sapped intelligence and will that one pleads in vain, even for proper medical help for the child. One day when

she was in a better mood I asked her how she came to be living such a life. With a despairing gesture she said "My parents sold me to it."

Yet in spite of disappointment there is cause for thankfulness, too. Because it had been urged against the Bill that it was only Christian propaganda in disguise its defence had to be left almost entirely in the hands of Hindu friends, and splendidly they did their part, one of them boldly defending not only the Bill, but also the work of Christian missionaries. Is it only coincidence that he was educated in a Mission High School?

(From Mrs. F. L. Marler, Bangalore.)

Wanted

Women teachers for work in India. Apply, Rev. Joyce Rutherford, London Missionary Society, 42, Broadway, Westminster, S.W.1.

HOW IT IS DONE

BY INGENIOUS PEOPLE AT HOME

Extra pennies

Dorking young people have collected a thousand Victorian pennies for the Society since October last.

At the right moment

At Harrow each new member of the church receives a note from the Missionary Secretary showing the various ways in which the work may be helped, including the taking in of *The Chronicle* and *News from Afar*. In many schools each new scholar is given a specimen of *News from Afar* and a note asking the parents' permission for it to be taken regularly.

The pile of boxes

A church took thirty-six Missionary boxes in faith—only a dozen or so were taken out immediately. When it came to the time for emptying the boxes, the twelve that were used were put in a pile on one side of the table, and the twenty-four which had not been used were put on the other side. The minister spoke about the usefulness of boxes and hoped that the pile on the one side would diminish, and the pile on the other side increase. In the course of two or three years, the same method having been practised, the pile of unused boxes decreased to three or four and the pile of used boxes correspondingly increased. There was a real object lesson presented every time the boxes were brought in.

At Leytonstone

"We now have one hundred and twenty-five boxes out, an increase of at least ten. I find as subscribers fall off, the box gets a place with fresh folk. I always get into touch as soon as I can and am seldom refused," writes the Secretary.

The laburnum tree device

Miss Norma Palmer of Spalding designed and worked in silk a tree which bore fruit worth £7 10s. It was a laburnum tree, each spray of bloom being a signature for which 1s. was paid; it is embroidered on cream linen in coloured silks measuring

33×22 inches. The small tree in the right-hand bottom corner is called the "Hurst" tree, having only the names of the Rev. H. Leonard Hurst (now in Australia) and members of his family embroidered on it.



The laburnum tree in blossom.

India in Your Garden

Many Churches and Auxiliaries arrange garden parties or garden sales for the benefit of L.M.S. funds. An outline of an Indian Garden Party has been prepared and may be obtained by applying to the Manager, L.M.S. Loan Department.

Where garden parties are arranged within a hundred-mile radius of London, Mr. H. D. Cotton will be willing to attend and bring with him the costumes, curios, books, etc., needed. The travelling fee will be: (a) within 50 miles, 7s. 6d.; (b) 50-100 miles, 12s. 6d. This fee covers use of curios and saves carriage on all goods supplied by L.M.S.

Shells for Sale

Churches holding bazaars or sales of work for the benefit of L.M.S. funds may obtain small supplies of South Sea shells and coral for sale. No charge will be made, but carriage must be paid and unsold shells returned.

For fuller details apply: Manager, L.M.S. Loan Department.



A Doctor for the Bamangwato

IN order to carry out the recommendations of Chief Tshekedi and the Government regarding medical work, the L.M.S. is seeking for a missionary doctor who can be sent to a populous centre eastward of Serowe.

The Bamangwato greatly need help and guidance in matters of health, as all readers of Government reports upon the tribe will remember. Here is a favourable opening for a great piece of service.

Men who help China

The Dean of Canterbury spoke eloquently at a recent Laymen's Luncheon Meeting about the men who are really helping China. Men of character and devotion to duty have never been wanting in China's history, but the man who goes the second mile—does more than is expected of him—is the one whose example will tell. The address is reprinted in Universal Brotherhood (No. 85), gratis from L.M.S. Headquarters.

Prayer for India

The request for prayer for India which appeared in the last issue of *The Chronicle* (page 57) was issued by a very strong body of signatures representing the Episcopal Churches in Great Britain as well as Presbyterians, Baptists, Congregationalists, Methodists and Friends. Copies of their joint pamphlet, setting forth the great claims India has upon the Christian Churches, may be obtained from the L.M.S. (Price 1d. each; a reduction for quantities.)

Centenary of Streatham Hill Auxiliary

On Monday, March 30th, 1835, a public meeting was held for the purpose of forming an Auxiliary to the London Missionary Society at Streatham. The assembly was addressed by several ministers and other speakers, and £84 was paid over to the L.M.S.

At a Missionary Meeting held on March 28th, 1836, £125 6s. 8d. was raised by collections and subscriptions.

(From a century-old report.)

Progress at Jiaganj

The Governor of Bengal (Sir John Anderson) went to our Jiaganj hospital in January and said: "I have in the course of my tours in rural Bengal had occasion to visit a large number of hospitals and dispensaries, and I have no hesitation in saying that of all those I have visited this hospital for women and children, organised thirty-seven years ago by the London Missionary Society, is surpassed by none." His Excellency announced that the Maternity Ward is to bear the name "Isabel Mellor Ward," after the English lady whose donation of £1,000 started the Fund for extensions, and that the Outpatients' Dispensary is to be called the "Lucy Joyce Dispensary," after Dr. Lucy Joyce, the founder and first medical officer of the Mission, now living in retirement in London.

A link with Livingstone

There recently died at Waldrift, near Vereeniging, at the great age of 100, a native named Lazarus Raikane, who was associated with Livingstone in the middle of last century. Born at Kanye, in Bechuanaland, in 1834, Raikane when a youth went to Kuruman to look for work, and there was baptised by Dr. Moffat. Later, he met Dr. Livingstone, who took him back to Kanye, where they stayed together at Mabotsa, a Bakgatla village; and where in the year 1844 the doctor escaped from a lion. Raikane accompanied Dr. Livingstone into the mission field, and during that time came under the helpful influence of the great missionary explorer. After living in the Heilbron district for many years and working there as a Methodist local preacher, he settled at Waldrift in 1888 and devoted himself to the task of establishing native schools in the area. He was not forgotten by the London Missionary Society, for he was invited to attend the unveiling of the Livingstone memorial at the Victoria Falls as a guest. But he was too ill to take a long journey.

(From "The South African Outlook.")

Australian Office

The Australian Headquarters of the Society have now been removed from Melbourne to Sydney, in which city the Secretary for Australia and New Zealand (Rev. H. Leonard Hurst) may be addressed at Challis House, Martin Place.

Dr. Beryl Bowering

The beautiful Congregational Church at College Park, South Australia, of which the Rev. David Morgan is pastor, was well filled on the evening of Tuesday, January 8th, when a happy missionary dedicatory service was held, and Dr. Beryl Bowering, granddaughter of a deceased and much-esteemed Congregational minister, and daughter of a well-known Baptist family, was set apart for work in connection with the London Missionary Society. Miss Beryl Bowering was in her earliest years associated with College Park Sunday School; she subsequently became a member of St. Peter's and Norwood Baptist Churches, and, on feeling called to missionary service, took the medical course at the Adelaide University and was for a while at the Adelaide Public Hospital. She was accepted for service by the London Missionary Society, and has gone to the Hospital for Women at Jiaganj, where abundant opportunities await her skill and devotion.

On the way

The Rev. A. W. Brough, of Erode, who retired last year after forty years' distinguished service in the South India Mission, is on his way to England from Australia—his home—and will visit Palestine and Egypt in the course of his journey.

Miss J. W. Inglis, M.A., of Christchurch, New Zealand, who has completed thirty-four years' work in South India, is also on her way to England. Miss Inglis will be welcomed by a large circle of friends, among whom her long labours for the women of India are deservedly held in honour.

In memory of W. E. Goward

A tablet to perpetuate the memory of the Rev. W. E. Goward, of the London Missionary Society, was unveiled by Miss Laura Forth in the Cronulla (New South Wales) Congregational Church on Saturday afternoon, January 12th, in the presence of a large

number of interested friends. Mr. Goward was the originator and for a time honorary pastor of the church at Cronulla. The present pastor (Rev. W. Touchell) presided at Saturday's function.

The tablet was inscribed as follows: "In loving memory of Rev. W. E. Goward, L.M.S. Missionary, Samoa and Gilbert Islands, 1888-1919. This Church and Fellowship are the fruits of his consecrated effort. Died, Worthing, England, 16th Feb., 1931. Aged 70 years. 'Jesus—that in all things He might have the pre-eminence.' Col. 1, 18."

Miss Beatrice Simmons

After twenty-five years' faithful and efficient service in the Gilbert Islands, where she was associated with the late W. E. Goward and with Mrs. Goward in the building up of Beru, Miss Simmons is returning to England in May. Retiring at a time when the Society's diminished grants compelled some reduction in staff, Miss Beatrice Simmons generously remained at her duties for one year without salary.

African Problems

The Colour Problem, The Copper Mines, Education, The African Church, will be the subjects of addresses at the L.M.S. Swanwick Conference (August 10th-16th), by Janet Bryson, Mabel Shaw, T. Cocker Brown and H. S. Keigwin, all of whom know Africa at first hand. In the evening there will be talks by Norman Goodall on "The Kingdom of God."

If you have been to Swanwick before, you will need no special appeal to come again—but if your church has never been represented please do your best to send someone. *We want delegates from as many churches as possible this year.*

The sectional discussions each morning for men, women, Girls' Auxiliary, young men, and four grades of Sunday School work, deal with missionary interest in all branches of the Church at home.

There will be long afternoons free for recreation.

A draft programme and entry form has been sent to every church. Further forms can be obtained from Miss Joyce Rutherford at Livingstone House. The fees are: Registration, 5s.; Conference fee, £2 12s. 6d.; Total, £2 17s. 6d.

The Service that Fails Not

HOME NOTES

OUR labour is not in vain. Work for God never is, however long the result of it may be in appearance. Often when we feel not to have done more than a small part of what we set out to do and we mourn the poverty of our accomplishments, yet, with the passing of the days, results appear we know not how, and in places and ways unthought of. "Behold I was desolate; bereft of my children; a wanderer—these whence are they?" Every loyal Christian worker in due time passes through this experience. Nothing that we have done for God is ever wholly lost, and if at the close of a year of missionary service we see but little fruit of our labours, we need not lose hope. He will care for the result. Paul planted, Apollos watered, and God gave the increase.

Thou canst not toil in vain;

Cold, heat, and moist and dry

Shall nurture and mature the grain

For garners in the sky.

* * *

The few people who supported the work of the late Mrs. A. S. Hockett of Madagascar, and enabled that brave woman to begin her Christ-like labour of gathering a few hopeless and afflicted lepers into a little village for care such as their lives had never known had little idea of what the end of her devotion and theirs would be. So small a drop in the ocean of need that seemed to be; just a trivial by-product of the love of Jesus Christ, comforting rather than constructive. Yet those who have in the last few months contributed so generously to the completion of a new stage in the progress of leper work in Madagascar are crowning that labour of love and sending it on to a new development the extent of which does not yet appear. This effort illustrates the whole range of missionary service, and its unexpected sequences. No toil for Him shall be in vain.

All missionary effort, at home as abroad, is an investment of faith in future 'good'. Small profits and quick returns may not be said of our service. Though the Kingdom tarry, work for it, is a better motto. Delayed returns and immeasurable profits is possibly a truer phrase, and no one of us need lose heart because our labour does not seem to yield immediate gain. Often the work that is least remunerative immediately may carry the largest final result. That is one reason why the folk who are prone to judge by statistics are not the wisest advisers of the Kingdom. Not all labour is profitable, of course; sometimes our motives are invalid, or our methods unwise, and occasionally a failure of response is needed for our spiritual discipline, but pure motive and sincere service cannot in the end fail. Work about which we can and do honestly pray must be blessed. In that faith we can always go forward.

* * *

These thoughts are applicable, especially to those of us who are tempted to disappointment because the work of our missionary year has not been as successful as we had hoped it might be. There is before us another year, and all the years are God's. His balance sheet is always in the making. The years may prove to be yet another of our years of preparation for the better time that is to come. So we can get steadily on with our job. The whole task is so much greater than our small contributing part of it, and the whole goes undramatically forward without thunder or fire, but only the inescapable call of the still, small voice. From it we derive strength and purpose to get back once more to the work of everyday life, knowing that the coming years are safe, for they are His. The fact that our task seems to us to grow harder does not mean that its issue is any the less sure. "God from eternity has willed, all flesh shall His salvation see." N. B.

Treasurers and Secretaries who have contributions in hand are asked to transmit them to L.M.S. Headquarters, 42, Broadway, Westminster, S.W.1, as speedily as possible. If they arrive within a few days of the end of March every effort will be made to include them in the year's subscription lists.

THE READER'S GUIDE



Forerunners of a New Age.—By Basil Mathews. 1934. (*International Missionary Council*. 2s. 6d.)

An interpretative Report of a Conference on the training of the ministry of the younger churches, held at Newark, New Jersey, St. Andrew's Tide, 1934.

Partners in the Expanding Churches.—By A. L. Warnsbuis and Esther Strong. (*International Missionary Council*. 1s. 3d.)

A review of the developing relations between the younger and older churches since the Jerusalem meeting of the International Missionary Council, 1935.

Learning for Life. By J. T. Todman. 1935. (*Livingstone Bookroom*. 6d., postage 1d.)

The London Mission Community School, Cudapah, South India, is one of the most interesting and promising of the several efforts made in South India to combine the educational processes with the ordinary activities of life. Arts, Crafts, Family Life, Recreation, Self-management and Mutual Helpfulness are all made contributory to the main effort to form character. Mr. Todman's illustrated brochure will be of interest to everyone with a concern for the Kingdom of God and the possibilities of wise educational method.

Ambassadors for Christ.—By Mildred Cable and Francesca French. 1935. (*Hodder & Stoughton*. 1s. net, postage 2½d.)

"The evangelisation of the world is a desperate struggle with the prince of darkness and with everything his rage can stir up in the shape of obstacles, vexations, opposition and hatred, whether by circumstances or by the hand of man. Therefore seek wisdom and welcome discipline."

That is an apt quotation from *Ambassadors for Christ*, a book which itself supplies the wisdom and direction which all should look for who are about to take part in the missionary enterprise.

Even those who are not going out will be obliquely illuminated by the sage counsels of these two writers.

They have already a large public through their previous books, "Through Jade Gate and Central Asia," "Something Happened," and "A Desert Journal." This fourth book will assuredly increase the number of their readers.

The Martyr Church and its Book. By John A. Patten, M.A., *Literary Superintendent, British and Foreign Bible Society, and Edward Shillito, M.A., Literary Superintendent, London Missionary Society*. 1935. (*British and Foreign Bible Society and London Missionary Society*. Price 6d.)

This attractive and opportune little book has already

helped many to recapture the meaning of the Malagasy Martyrdoms of a century ago and ought to go on providing facts and thoughts on that piece of Christian history for a long time yet. The writers tell us of the attempt made by the Hova Queen in Madagascar (1835) to destroy the young Christian Church there, how the members suffered but endured, and finally survived all opposition and became the largest in any L.M.S. area of work. The story of the Malagasy Bible, buried but fertile, is central to the book and its message, and ought to be retold just now in every church and school in the land.

The publication of the book under the joint imprint of the two Societies is happy evidence of a fellowship which has been lifelong. Both Societies may have been said to have received their first nurture in the office of Joseph Hardcastle, Baltic Merchant, in Upper Thames Street, a century and a quarter ago.

The Secret Shrine. By C. H. S. Matthews. (2s., by post 2s. 3d.)

Those who seek help in learning how to pray should read and use "The Secret Shrine," by Mr. Matthews. The title is taken from the well-known poem by Sorley, from which two verses may be quoted.

"I have a temple I do not
Visit, a heart I have forgot,
A self that I have never met,
A secret shrine—and yet, and yet
This sanctuary of my soul
Unwitting I keep white and whole,
Unlatched and lit, if Thou should'st care
To enter and to tarry there."

The author believes that the spiritual need of our day is that men should make the discovery made by this young soldier poet, and to help in this discovery he takes the different petitions of the Lord's Prayer, and shows how they can be used as a central theme of a life of prayer. At the end he gives a suggested form of common prayer which would be most helpful in a service of devotion. He shows how "the secret shrine," as experience deepens, is not a lone hermit's cell, but rather like a little chapel in a vast and noble cathedral.

The author has been known for many years for his practical books upon the religious life. He has learned much, both in the Australian bush where he began his ministry, and in the Isle of Thanet where for some years he was vicar, and not least of all in Marlborough, where he is to-day Chaplain of the College.

The book is published by the Athenæum Press.

"THE JEW AND THE WORLD FERMENT."

Under this title a new book by Mr. Basil Mathews has appeared, and may be obtained from the Livingstone Bookroom at 2s., postage 2½d. This book is an attempt to picture the drama of world Jewry to-day, and to uncover the central core of historic Judaism, with a view to discerning the destiny God has for the Jews and the obligations of Christian people in regard to them. This problem of the Jew is topical, it is of far-reaching importance, and it affects everyone personally.

Among the Copper Miners

AMONG the big industrial enterprises in the British Empire, the Northern Rhodesia Copper Field is one of the latest and most striking. It is, moreover, raising a multitude of problems, social and religious, for all those interested in the future of the African peoples.

The mines attract thousands of young men from all parts of Northern Rhodesia, who come to earn the money necessary to pay their Government taxes. They come from forest villages where life is simple and regulated by rigid tribal custom and tradition. Their minds are stocked with primitive ideas. Most of their moral judgments are made for them. Suddenly they are cast loose from their tribal moorings; old customs, standards and sanctions do not operate in the mine compound. Cut off from any Christian influences that may have previously helped them, usually separated from wives and families, they are flung into a whirlpool of new ideas and forces, exposed to new temptations on every side, given new opportunities for self-indulgence. Without tribe, chief, church or missionary pastor, what wonder that they learn a whole new range of vices and contract deadly diseases and habits. The mine looks after their

bodily welfare, but who shall care for their souls, and when they return to their villages what kind of influence will they carry back with them?

To minister to these sheep without a shepherd the L.M.S. has appointed Rev. and Mrs. R. J. B. Moore, and opened a new station at Mindolo, near the Nkana Mine. Mr. Moore has already built a temporary house in a forest clearing, and started work at Nkana and at two other mine centres at from thirty to forty miles distant. He is gathering the Christians into Church groups, organising classes, undertaking welfare work, planning schools for the children in the villages, and evangelistic work in the Native locations outside the mine areas. In this over-

whelming task he has the help of African workers, and we hope that other Missions will take an active share in the work which they have helped to plan, but the direction and execution of the scheme is in the meantime Mr. Moore's responsibility.

The missionary enterprise of to-day faces new problems and new conditions, but the task is the same, the regeneration of men and society, and calls for the courage, the devotion and wisdom of the old pioneers.



Mindolo, Nkana. R. J. B. Moore's temporary home.

"UNTO THE LEAST OF THESE"



Some of the smallest scholars in the L.M.S. school at Changchow, South China.

Back to Salem

"I CAME to Salem," writes Miss Dora Southgate, "along the old familiar banyan avenue swarming with monkeys, but not to a familiar town."

"Here in Salem, now, we have our electric light supply, large imposing houses have grown up all down the main street, unselfconscious of the fact that grubby mud huts sit around their gates like Lazarus, full of sores and untouched by any decency. Gandhi, the Hindu, has been here on a campaign to remove untouchability—a Hindu institution. There is a play on at the local cinema, staged and produced by Hindus and well attended by Hindus each night. The play is 'The Life of Christ.' The daily paper this week shows photographs of young Indian men and women receiving their degrees, and also certain Indian celebrities at the King's garden party at Buckingham Palace."

"Mussolini's pamphlet on Fascism is much discussed by these people, especially his chapter on war. 'War,' he says, 'brings out the best in a man, the power to sacrifice, to suffer for others, endurance, steadfastness . . .' He omits to mention that it also brings out the worst: inhumanity, hatred, fear, lust, suspicion—a whole army of evils."

"Here in India we have a war on, a war against disease—a thousand people are dying every week in the United Province of cholera; against illiteracy—three hundred millions are still unable to read or write; against social evils—purdah, child-marriage, caste; against spiritual darkness, which is the root of the other three; a war which will call out all the best in a man, yet will not at the same time call out the worst."

OUR MAY MEETINGS

SATURDAY, MAY 11th.

3.30 p.m. Children's Demonstration. Westminster Congregational Church. Chairman, Rev. A. W. McMillan, of India and Fiji.

MONDAY, MAY 13th.

12 noon. Prayer Meeting. Livingstone House, 42, Broadway, Westminster. President, Rev. Ernest J. Barson.

2.30 p.m. Business Meeting. Livingstone House. Rev. E. J. Price, M.A., B.D. (Chairman of the Board).

TUESDAY, MAY 14th.

2.30 p.m. Medical Missions and Women's Work Meeting. Westminster Congregational Church. Chairman, Dr. Tom Jays (Livingstone College). Speakers, Miss Janet Bryson, M.A., Tigerkloof; Miss A. Mathai, B.A., L.T., Bangalore.

THURSDAY, MAY 16th.

12 noon. Annual Sermon, in the City Temple. Preacher, Rev. John Whale, M.A.

2.30 p.m. Watchers' Prayer Union Meeting. City Temple. Chairman, Mr. Angus Watson, J.P. (Chairman, Congregational Union of England and Wales). Speakers, Rev. Ralph Robertson, B.D., South India; Rev. Frank Short, Hong Kong; Mr. Charles Burningham (Sec.).

4.30 p.m. Reception and Tea. Livingstone House. Tickets, 1s. each. Apply, Home Secretary, Livingstone House.

6.30 p.m. Public Meeting. Queen's Hall, Langham Place. Chairman, Rev. S. M. Berry, M.A., D.D. Speakers, Miss Mabel Shaw, O.B.E., Mbereshi; Rev. F. W. Norwood, D.D. (City Temple). Valediction of Missionaries. *From 6.30 to 7 p.m. there will be an Organ Recital.* Reserved seats, 2s. and 1s. Apply, Home Secretary, Livingstone House.

SATURDAY, MAY 18th.

7 p.m. Young People's Rally. Livingstone House. Chairman, Rev. H. Ingham, D.D., Ph.D. Speakers, Miss A. Mathai, B.A., L.T., Bangalore; Mr. Z. K. Matthews, Africa; Mr. T. K. Chiu, Amoy.

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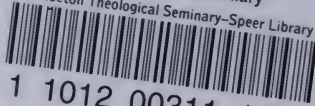
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